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Goblet d'Alviella maintained that man discovered that the plant came from the seeds, as a result of his placing seeds, along with other foods, in the tombs of the dead, and observing the subsequent growth. Later on he sacrificed victims to propitiate the fecundative powers of the earth.

ARAB LYING. The following characterization of the Arab *penchant* for not telling the truth is from a paper by Dr. G. Saint-Paul on the Tunisians (Bull. et Mém. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s. vol. iii. p. 297): "Arab lying is exasperating. It is absurd and victorious. It triumphs easily over the critical sense and the habit of scientific reasoning. It is sometimes childish. Your native servants will never be taken unawares. You forbid one of them to smoke in your dining-room and you surprise him there with a cigarette in his mouth. 'You were smoking.' 'No.' 'I saw you.' 'Impossible.' 'You had a cigarette in your mouth; you are hiding it in your hand; there it is!' 'Then God put it in my hand.' . . . The native denies always. Taken red-handed he denies. Beneath blows he denies. Pain is sometimes powerless to make him confess, even at the point of death. This obstinacy is due in part to the high idea he has of his dignity; his pride forbids him a confession, because the avowal of his lying is infinitely humiliating in his eyes. The fear of 'losing face' is all powerful in him. To recognize a fault is more shameful than to have committed it. Hence the peculiar obstinacy of the native in denying, even when it would be to his interest to confess, an obstinacy not manifested in other ways.

"If the Arab confesses, it will be without witnesses. If you beat him, he will ask as a favor that no one see his punishment. The threat of a reprimand in public is very effective with young natives who are not vicious, and whom acquaintance with Europeans or Mussulmans of a loose sort has not deprived of their original characters."

But every one knows how hard it is for civilization, even in the Aryan peoples, to inculcate an absolute regard for truth. All races of man have those who believe that "smartness" consists in not being caught.

RUTHENIAN PROVERBS. The first part of Dr. Ivan Franko's "Galitch'ko-rus'ko narodni pripovidki," a collection of Galician Ruthenian proverbs, appears as vol. x. (Lwow, 1901, viii+200 pp.) of the "Etnographistchnii Zbirnik." It contains entries under Abi-Vidati, the largest number (385) relating to Bog (God). The author estimates that the whole collection will make three or four volumes, each containing about three such parts as the one just published. The collection will include all Galician Ruthenian proverbs hitherto published, besides many others collected orally by the author himself and various other individuals. Place of collection and name of collector are added to each proverb, where these are known. Explanations are given wherever deemed necessary, and references made to such folk-ideas, customs, beliefs, legends, etc., as may have had to do with the origin of the proverbs. Analogical proverbs in other languages are generally indicated. Wherever possible the dialect form is recorded and variants indicated. In the preface a bibliography (pp. ii-viii) of proverb-

collections is given. Dr. Franko's work will be a most valuable contribution to paremiology.

MICKIEWICZ AND FOLK-LITERATURE. At the International Folk-Lore Congress held at Paris in 1900, Dr. V. Bugiel read a paper (Congrès Int. d. Trad. Pop., Paris, 1902, pp. 92-107) on "Mickiewicz et la littérature populaire," a contribution to the study of the influence of oral upon written literature. Mickiewicz (1798-1855) was born in a Lithuanian hamlet, where three ethnologic elements met, — Poles, White Russians, and Lithuanians, — each speaking their own tongue and exerting an influence after their kind. His family belonged to the Polish "petite noblesse," who, like the peasant, are but *folk*. "His childhood," we are told, "was so imbued with folk-elements that he never escaped from their influence." In her "Souvenirs," the poet's daughter, Mrs. Gorecka, describes an old servant of his parents named Blaise, who every evening told the children most fantastic tales, and when he became tired, Gasiewska, the old nurse, drew on her inexhaustible fund of tales, songs, and legends. No wonder, then, that when, in 1833, Zaleski published one of the first collections of Polish folk-songs, Mickiewicz declared that he had heard and learned them all by heart at home. These folk-songs made a deep impression upon him, as can be seen from his poem, *Conrad Wallenrod* (1828). Among the friends of his youth was Czeczott, who afterwards published a volume of folk-songs, and at the University of Wilna he came into contact with the celebrated Joachim Lelewel, one of the first Polish folk-lorists. His first volume of poems, *Ballady i romanse* (1822), is "based almost entirely upon subjects borrowed from folk-literature." Another important work, dramatic in form, *Dziady* ("Forefathers"), has for its framework the folk-ceremonies in honor of the dead, — a custom now moribund, but in full flourish in the poet's youth. The second part of this poem contains in six hundred lines a faithful description of a folk-ceremony, such as one meets nowhere else except in Chevtchenko or Mistral. Of his tales and stories in verse *Golono strzyżono* and *Zona uparta* are founded upon Polish folk-anecdotes. His masterpiece, the epic *Pan Tadeusz* ("Master Thaddeus"), published in 1834, — an English translation appeared in 1886, — has a particular flavor from the flowers of folk-literature with which it abounds. The account of the animal state was not coined out of hand by the poet, but belongs to folk-literature. In his course of lectures at the Collège de France, 1844-1848, on Slavonic literature, Mickiewicz treated of Servian folk-poetry, and in his conversations, as reported by his son Ladislas, occur several passages which prove that he possessed some excellent ideas upon the general subject of folk-tales. He was no partisan of the theory current in his day that such tales had exclusively a prehistoric origin, but saw clearly that they might and did arise everywhere and in all ages.

It is evident that the great Polish poet was much indebted to folk-literature for the inspiration and the content of his works. This is but one more brilliant proof of the rôle which the mind of the people plays in the genius of the individual.

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